

SPIRITUAL TELEGRAPH

DEVOTED TO THE ILLUSTRATION OF SPIRITUAL INTERCOURSE.

"THE AGITATION OF THOUGHT IS THE BEGINNING OF WISDOM."

PARTRIDGE AND BRITTAN, PUBLISHERS, 342 BROADWAY--TERMS, TWO DOLLARS PER ANNUM IN ADVANCE; SINGLE COPIES, FIVE CENTS.

VOL. V.—NO. 22.

NEW YORK, SATURDAY, SEPTEMBER 27, 1856.

WHOLE NO. 230.

Current Items.

STATEN ISLAND RAILROAD.—This work, the grading of which was commenced at the west end of the island, opposite Amboy, has been completed to New-Dorp lane, a distance of seven miles. From that point the route has been located, and the surveys, plans and maps finished and filed in the County Clerk's office. The ground selected is about a quarter of a mile south of the Plank Road till it strikes the lands of C. Vanderbilt, W. B. Townsend and others, and reaches the deck of W. B. Townsend at Clifton, where the depot is to be built and the ferry established to this city. The entire length of the road is about fourteen miles.—*Tribune*.

MECHANICS' INSTITUTE.—Prof. Bush gave the second of a course of free Lectures on Thursday evening of last week. His subject was: "Swedenborg as a Philosopher; his Inventions, Discoveries, and Theoretic Anticipations in Science;" lecture illustrated with diagrams. There is a spirit of progress in this institution. There are free Lectures every Thursday evening, and Philosophical discussions every Monday evening, which are also free. On the first Monday in October will be inaugurated a Polytechnic School on a large scale, introducing a new feature of education in this country. This school will have a Visiting Board, composed of many of our prominent citizens who feel an interest in education, to superintend its workings.

AN EXPECTED COMET.—One of the largest comets described in astronomical history has made its appearance at slightly irregular intervals of three hundred years each. Its last appearance was in 1556. Many have consequently expected it to approach the sun during the present year, but it has not yet hove in sight; and we see that according to recent careful calculations by Professor Hind, his comets can't come-it before the year 1858.

LITERARY SUCCESS.—Mrs. Stowe's "Dred," says the *Tribune*, has been published in this country but fourteen days, yet the publisher's orders have reached the enormous number of 35,000 copies (70,000 volumes), and from information received from England by the last steamer, the sale there seems likely for a time to be equally great. Messrs. Low & Son, the London publishers, had received orders for nearly 40,000 copies in two weeks from the day of its first issue.

DEATH OF L. B. SHEPHERD, ESQ.—Mr. Lorenzo B. Shepherd, Counsel to the Corporation of this city, suddenly died on Friday morning last. He arose apparently in his usual health, and entered his bath, in which he was afterward found dead. His death was probably caused by a violent rush of blood to the head.

BROOKLYN HORTICULTURAL SOCIETY.—An exhibition of plants, flowers, fruits, vegetables, etc., is now open by this society at the Brooklyn Athenaeum, and said to be visited by crowds of citizens of both sexes, to whom it affords much innocent gratification.

AMERICAN INSTITUTE FAIR.—The annual fair of the American Institute will be opened in the Crystal Palace in a few days. Exhibitors are now engaged in arranging the articles which they desire to submit to the inspection of the public, and the whole bids fair to be highly attractive.

THE PESTILENCE.—The yellow fever has nearly disappeared from our borders. Three deaths, however, are reported as having been occasioned by that disease, in this city, during last week. Two deaths from the same disease also occurred in Brooklyn.

SOMNAMBULISM.—A guest of the Owen's Hotel, Louisville, lately ascended in his sleep to the top of the house, whence he undertook to descend by the water-spout; losing his hold, he fell an unknown distance. Although seriously bruised, he is not in a dangerous condition.

PERSONAL AND SPECIAL NOTICES.

To Our Friends at the West.

THE Editor of this paper proposes to leave New York as early as the first of October, on a lecturing tour through several of the Western States, including Ohio, Michigan, Wisconsin, Indiana and Illinois. The lectures will chiefly relate to the facts, laws and tendencies of Spiritual Intercourse; the spiritual element in all Religions and in the noblest works of genius, ancient and modern; special attention being given to the present living inspiration, and the great Spiritual Reformation of our own time.

S. B. B. will also receive invitations to lecture on literary, philosophical and popular subjects, before Lyceums and scientific institutions. The friends of progress in the numerous cities and villages along the Hudson River, New York Central, Lake Shore or Great Western, and Michigan Central and Southern Railroads, who may desire his services in this capacity, are requested to communicate their wishes, by letter or otherwise, at their earliest convenience. This will be necessary, as we desire to prepare and publish a complete programme of our proposed labors before leaving home.

It will be perceived that this course will render it extremely inconvenient, if not altogether impossible, for the lecturer to accept invitations that may be tendered to him along the route; hence the obvious necessity of making previous arrangements. Address S. B. Brittan, at this office.

Sansom-street Hall, Philadelphia.

G. C. STEWART, of Newark, N. J., will lecture at Sansom-street Hall, Philadelphia, next Sunday, September 28.

Lecture in Brooklyn.

T. C. BENNING will lecture on the Resurrection, corner of Clinton and Atlantic-streets, Brooklyn, next Sunday at 3 o'clock, p. m.

Mrs. Gourlay's Change of Residence.

We are requested to state that Mrs. Gourlay, Test Medium, Clairvoyant Physician, etc., has removed to 77 Lexington Avenue.

Dodworth's Hall.

Miss C. M. BEEBE is expected to lecture at Dodworth's Academy Hall next Sunday, morning and evening.

To Parents and Guardians.

An English lady and her daughter, who are accustomed to teaching, are open to engagements as visiting governesses in families or schools; they teach the usual English branches, Music, French and German. Address C. T., care of the Editor of this paper.

MEETING OF THE FRIENDS OF PROGRESS.

THE annual meeting of the Friends of Human Progress in Michigan, will be held in the Friends' meeting house at Battle Creek, on Saturday and Sunday, the 4th and 5th of October next, at 10 o'clock, A. M.

An invitation is extended to all who may feel interested, without distinction of party or creed, to meet with us on that occasion, to consider the various moral and social evils of the present age, and their remedies. Never was there a time that called more especially for the sober, candid and deliberate judgment of the people than the present. Those evils are too numerous and too malignant in their character to need mention here; but when civil war, rapine and murder are rife among us, what can be more proper or legitimate than for those professing to follow Christ and exemplify the spirit of universal brotherhood, to meet together for counsel and encouragement, and to promote the cause of "Pure and undefiled religion" by a firm resistance to the power of ignorance, superstition and bigotry.

Several prominent speakers are expected from abroad, and we hope to see a general attendance.

By order of the Committee of Arrangements,

THOMAS CHANDLER, EMILINE DE GARMO,
RICHARD GLAZIER, JR., PHERE H. MERRITT.

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REMITTANCES TO THE SPIRITUAL TELEGRAPH, ENDING SEPTEMBER 20.

Nathan Blanchard, \$2; O. A. Davis, 1 20; David Fisher, 2; James Nixon, 1; S. Ketcham, 1 72; John Johnson, 50c.; John Peerpont, 1; Henry Randell, 1; Jacob Miller, 1; G. A. Barnes, 6; O. P. Drury, 4; R. Scurry, 2; O. H. Brook, 5; J. Smith, 1; C. Estes, 2; C. Crittenden, 2; T. Lee Smith, 5; Dr. A. R. Knapp, 3; Geo. Whitcomb, 2; Philip Pfeil, 1; James G. Southard, 2; E. B. Worthington, 1; J. H. Gibbons, 1; David Sayre, 3; L. C. Stephenson & Co., 1; Joseph Sneed, 37c.; A. O. Baker, 2; W. B. Whitney, 1; Elizabeth Newport, 1; Thomas H. Bruce, 1; H. M. Pomroy, 3; A. W. Benton, 2; Jesse Jervis, 2; H. W. Gould, 18; Rev. H. Stade, 3; Joseph Hill, 2 50; Joseph H. Osborn, 2; Name unknown, 1 05; R. B. Lewis, 46c.; Samuel Baker, 2; Otis Henkle, 1; H. Hollyman, 2; S. A. Lewis, 2; Rachael Rose, 2; J. H. Brooks, 18c.; S. B. Sterer, 2 25; E. Roffensperger, 3; T. Duncan, 1.

STATE OF NEW YORK, SECRETARY'S OFFICE, ALBANY, August 12, 1856.

TO THE SHERIFF OF THE CITY AND COUNTY OF NEW YORK:

SIR: Notice is hereby given that at the General Election to be held in this State, on the Tuesday succeeding the first Monday of November next, the following officers are to be elected, to wit:

A Governor in the place of Myron H. Clark.
A Lieutenant Governor in the place of Henry J. Raymond.
A Canal Commissioner in the place of Cornelius Gardiner.
An Inspector of State Prisons in the place of Thomas Kirkpatrick.
A Clerk of the Court of Appeals in the place of Benjamin F. Harwood, deceased.
All whose terms of office will expire on the last day of December next.
Thirty-five Electors of President and Vice President of the United States.
A Representative in the Thirty-fifth Congress of the United States for the Third Congressional District, composed of the First, Second, Third, Fifth and Eighth Wards in the City and County of New York.
Also, a Representative in the said Congress for the Fourth Congressional District, composed of the Fourth, Sixth, Tenth and Fourteenth Wards of the said City and County.
Also, a Representative in the said Congress for the Fifth Congressional District, composed of the Seventh and Thirteenth Wards of the said City and County, and the Thirteenth, Fourteenth, Fifteenth and Sixteenth Wards in the City of Brooklyn, in the County of Kings.
Also, a Representative in the said Congress for the Sixth Congressional District, composed of the Eleventh, Fifteenth and Seventeenth Wards of the City of New York.
Also, a Representative in the said Congress for the Seventh Congressional District, composed of the Ninth, Sixteenth and Twentieth Wards of the City of New York.
Also, a Representative in the said Congress for the Eighth Congressional District, composed of the Twelfth, Eighteenth, Nineteenth, Twentieth, Twenty-first and Twenty-second Wards of the City of New York.
City and County officers also to be elected;
A Mayor in the place of Fernando Wood;
A City Judge in the place of Elisha S. Capron;
Two Governors of the Alms House in place of Isaac Bell, Jr., and Simeon Draper;
Also, Sixteen Members of Assembly for said City and County;
All whose terms of office will expire on the last day of December next.
Yours respectfully, N. P. STANTON, Jr., Deputy Secretary of State.

SHERIFF'S OFFICE, New York, August 20, 1856.

The above is published pursuant to the notice of the Secretary of State, and the requirements of the statute in such case made and provided.

JAMES O. WILLET, Sheriff of the City and County of New York.

All the public newspapers in the county will publish the above once in each week until the election, and then hand in their bills for advertising the same, so that they may be laid before the Board of Supervisors, and passed for payment. See Revised Statutes, Vol. I, chap. 6, title 3, article 3, part 1, page 140.

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NEW YORK, SATURDAY, SEPTEMBER 27, 1856.

WHOLE NO. 230.

The Principles of Nature.

DR. HARE'S QUARREL WITH THE BIBLE.

MR. EDITOR :

LONDON, September 8, 1856.

I FEEL impressed, as Mr. Davis says, to write a few words in reply to Dr. Hare's "Reply to F. J. B."

Notwithstanding all that has been written in these modern times respecting the idea of development, Dr. Hare appears to me to fall short of the advanced philosophy of the age on this point; and this is the chief defect that I find in his book, being very clear and conclusive wherever this idea of divine development in revelation is not involved.

His idea of God seems to be that He, being the same yesterday, to-day and forever, must act alike in unlike circumstances, as if because he sends frost in winter he should send it in summer also, and that a January Moses must be an imposter because he is not like a July Messiah. Even the Jews are farther advanced in the theory of development than this.

Moreover, his God is not a universal being. He is not the God of Nature any more than of Revelation, but some partial being living in Nature, and very much troubled, like Dr. Hare himself, with what he sees going on around him—a being who sanctions and approves of some things in Nature, but not all; and the Doctor evidently thinks that what is wrong for man can not be right for God to do, or command man to do, though God kills man every day, hour and minute.

If God is the God of Nature he is responsible for everything in it, and for all that occurs through natural agencies. I make no exceptions whatever. This ascription of universal responsibility to God is absolute.

All, therefore, that Dr. Hare says about blasphemy in ascribing this or that action to God, is in my estimation puerile. The only question is, was the thing done? What is done in Nature may be or commanded by Revelation; but the thing so commanded will occupy a higher or lower *status* according to its nature. Thus the command given to Saul to destroy Amalek—man, woman and child—was a very barbarous command, as bad as modern Thuggism. But it is no worse than the cholera or a famine; the only thing that makes it look worse is making man the agent. Death by the sword is ever more merciful than death by plague. It is in vain to argue that the God of Nature is incapable of giving such a command; we know him too well to doubt it; and it is false logic alone that would attempt to show that the command is ungodlike, especially in a barbarous age, and given to a barbarous people whose moral sense was in harmony with it.

But the same being who gave this command in harmony with the age, saw beyond the age, and said, "Thou shalt not kill." Mercy is his darling attribute, and judgment is his strange work, but it is not unintelligible.

In God we live, move, and have our being. In him and by his power are done all things, and he makes no man personally responsible for his actions. He treats the murderer as he treated

Cain. He lets him off, if the moral governor or the avenger of blood does not catch him. For as the Scripture says: "The Father," that is, I suppose, the universal God, "judgeth no man, but hath committed all judgment to the Son," that is, to man as a moral governor; and he makes no difference between the good and the evil, but sends his sunshine on all alike.

Hence the Spirits tell us that we see no more of God in the spiritual world than we do here. We are judged by the Spirits with whom we congregate, that is, by them and God in them, as we are judged here by men and God in men.

There is nothing in Moses' law, nor in the law of the king of Naples, nor in any other possible law, which is incompatible with the principles on which the God of Nature acts. Any possible amount of human injustice or cruelty is compatible with it. But much is not possible for any length of time. It is either terminated by the unconsciousness of the patient or transferred from generation to generation, from victim to victim. So that there really is a very limited amount of suffering on the average distributed to individuals, or distributable.

But if the God of Nature, in the general aspect of his character, is not a moral governor, as we understand morals, in particular and special aspects he becomes one. For as he, by dividing and multiplying himself into specialities and individualities, thinks and acts differently in each, he becomes so many different gods. Hence the Jewish God is very different from the Christian God, the Popish from the Protestant God, the Mohammedan God from either, and the Deistical very different from all of them. And each man has his own God who will sanction and promote what the other Gods dislike—just as the Jewish God will sanction and command what all Christendom abominates and infidelity abhors; while the God of the Deist, a sleepy God, who does nothing, but lets anything "go on," appears to be of no use at all; for Nature can do without him. Hence atheism, the next and final step. But none of all the parties have found out God, as an infinitely divisible and polytheistic being who lives forever in the sphere of antagonism—Satan the God of Nature—the source of all activity, the soul of the universe—the prince of the power of the air—the spirit that worketh in the children of disobedience in all rebels, heretics, controversialists, agitators, reformers, backbiters and judges of men, and all reprovers and censors and critics, editors and reviewers, and all biographers, historians and story-tellers, and all poets and orators, and all preachers and pray-ers, in all sects and parties, in all dogs and bears, etc.

"Let dogs delight to bark and bite,
For God hath made them so;
Let bears and lions growl and fight,
For 'tis their nature, too;
But, children, you should never let
Such angry passions rise," etc., etc.

In these six lines you have a body of Divinity, but Dr. Watts himself did not see it. First you have the satanic creation in the lower orders of animals; then you have the same sort of

satanism in the higher order, but with a moral power in addition, that restrains and controls the satanic nature. Satanism forms the basis of all creation. But the moral, divine humanity becomes the apex of the pyramid that ultimately puts all satanism under its feet. Hence the awful character of Satan. But he is only awful as a furnace and steam-boiler are awful, when uncontrolled. He is the rude vigor and mighty power of Nature from whom all activity comes. When we control and subdue him, he becomes our servant forever. In barbarous times he is barbarous, in civilized times civilized, and if we do not be ever watchful he crushes us; but if we skillfully manage and master him, he works eternally for our good. He is also infinitely playful and funny, rollicking and jolly. He is all things to all men; he takes the pledge with the teetotaller, and derides it with the drunkard; he rebukes vice in the light, and practices it in the dark; he is devout with the devotional, and scoffs with the scoffer. But he is ever training the best of everything for final supremacy and the worst for future degradation. He is all-sided without being unprincipled, and being above all law he never sins. All his ways are legitimate; none can rebuke him. But one Satan may rebuke another, for Satan is manifold.

Now as God thinks with nations, sects and individuals, as they themselves are, it follows that any divine command by revelation to these must have a special purpose. If it be good and universally just, and heard and accepted by all, it is for all times and seasons, and universally binding. But if it be bad or merely national and special, like the commandment to destroy Amalek, then it is only for a time, and binding only on the nations or persons to whom it is addressed by a prophet in authority. A command by a Jewish nation is only for a Jewish nation; and that command may have for its purpose to give them a national deformity, and cause them to be despised and hated of all men, and preserved apart from all other nations, not as a better people, though to comfort and console them they be taught to believe this. They are merely a separate people with a special part of the great drama of national Providence to perform. But the command will be perfectly compatible with the embryotic or infantile state of that final church of which Israelism is the germ.

Would Dr. Hare, if shown the embryo of a human being argue thus: "This child can not be a divine production. It is altogether monstrous; it is blasphemous to ascribe the creation of such a deformity to God;" and yet this is just the manner of Dr. Hare's reasoning in respect to the universal child—THE CHURCH. He quotes passages from the uterine state of the Church, and he says, "Can any intelligent man believe that God would sanction such things as these? and I reply, "Would he not?" It is the natural mode of development, and therefore it is God's way, and right; and Dr. Hare's way is wrong.

The beginning and the end are two distinct things. Boys can eat unripe fruit, but men dislike it. Dr. Hare is not a boy, and he has taken a bite from the hard, sour and unripe apple of the Law, and he spits it out, and exclaims, "Call ye that God's

making? Ptoo!" Only wait a little till the Law is ripe; do not judge of the *Alpha* till you come to the *Omega*. You will find when the apple is ripe that the original sourness is all right, for it prevents people from eating it before it is ripe and finished.

Moses did not give his law to mankind. He did not bring his apples to the Gentile market; and when St. Paul was sent with the Gospel to the Gentiles, he left Moses' sour apples behind him, and he called them sour too; and so did the prophets call the law a bad law, "a law that was not good, and by which a man should not live," and when Christ came with a new law, he said his kingdom was not of this world, and therefore his law is not practicable in it. There is therefore no biblical inspiration at all for political government, nor for church government either.

With Dr. Hare's idea of God, he is very logically obliged to come to the conclusion that God is not omnipotent, having no idea of the importance of adversity or evil in all its aspects, as a school of Divine Wisdom. Swedenborg teaches the same doctrine of divine weakness; for Swedenborg's God would destroy evil if he could, but he can not. This is blasphemy, if there be such a thing; but it is an absurdity incident to ignorance or false ideas of God, and like all other blasphemy, except the impossible blasphemy, it will be forgiven.

God, as a moral governor in human society, is merely a special aspect of the God of Nature. If crocodiles could have an idea of God, and could form a crocodile community, they would worship the crocodile God as the most perfect specimen of Deity. We prefer the Man-god or God-man—the Divine Humanity. He is not the entire God of Nature, but an aspect of him. You may call him an emanation, or you may call him his son, or by any other name you choose, to distinguish the limited from the unlimited God. I only care for the two ideas: one peculiarly adapted for humanity—a mediator between God and man—the other too vast to be imagined by any created being.

This Divine Humanity is eternal in the Father, as the Logos or Divine reason of God—and indispensable attribute of Deity; and he becomes incarnate as man so soon as man is created. Before Jesus was born, He the Divine Logos was. He is wherever man is, in lower and higher degrees. As yet no greater representative of Him has come than Jesus Christ. But another may; for the second is greater than the first coming, and whether it be in the same person or in another person, that person will be greater than the first. But he only *represents* the entire Divine Humanity. He can not *be* it, for it embraces all mankind.

Now all mankind have not yet embraced Christ; therefore they are divided, and their God is as themselves. Christ himself is divided, showing that he has not as yet demonstrated his Messiahship; for the Messiah is the gatherer, and a scatterer can not prove his Messiahship until he cease to be a scatterer and become a gatherer. But the scattering is good for controversy and intellectual education. No nation can ever reach an elevated position without coming through a school of controversy. It sharpens the wits. But it is only good for a season, for it is a time of strife. "He that scattereth Israel will gather him," that is, the Divine Humanity will do it, and bend Satan the God of hostile Nature and subdue him. For it is the high and glorious mission of man to subdue Nature by Art—to transform natural plants into artificial plants—deserts into gardens—unhealthy into healthy regions—and rough manners into refined manners; in other words, to master Satan, who is very willing to be mastered by his creatures when they have the right mode of taming him. But like a spirited young horse he throws every presumptuous rider who has not learned the art, and scatters and humbles all churches who teach not the true and only doctrine of re-union. His work is a glorious and good work, and gives men no rest or peace till they have found the truth. Then he is quiet. This is his binding—this is his chaining. This is his and our great Sabbath of rest, "for Satan also is transformed into an angel of light."

He is the author of all revelations, and therefore it is of no use for any man to inquire whether a revelation is from God or Satan or something else. The only question is, what is it worth? Is it a good apple or a bad one? God sends both and leaves us to judge—rotten ones he sends and we throw them away. Now no revelation as yet has been good for an ultimate. All are more or less Satanic (Satan means sectarianism or antagonism). There is no revelation which is all-comprehensive. They all say "God is not there," as if He were not everywhere. Dr. Hare says the same. "He is not in the Bible," He is not in the Koran, not in the Shasters. Infidels are as sectarian as believers.

Hence being all of us Satans we get satanic revelations and will get them in spite of prayers and forms, till we cease to be satanically dark in spirit and become transformed into angels of light.

Spirits departed are also Satans till the great time of change comes, and therefore they who ascribe spiritual communications to Satan are correct; but not as they themselves imagine, for their Satan is an impossibility. A being all evil can not exist, and God would be an imbecile if he were to permit him and a Satan himself to create him or commission him. But everything that scatters is Satanic—that sets a man against his neighbor, the father against the son and the son against the father, and brings not peace but division. This is Satan or scattering, division and strife. In this sense all religions are satanic, and everything that is not clear, plain and reconciling to all parties is satanic. But its being Satanic is no disparagement. The question is the degree of Satanism—the quantity and quality of Satanism. Protestantism is the Man of Sin in Rome, and Popery is the Man of Sin in London. But nicknames break no bones, and the two Men of Sin can pray against each other very devoutly. Satan delights in pitting one sect and one fellow, like one game cock, against another. He made game cocks for his own pleasure, and he made sects and parties to surpass them. But cock fighting, as a human sport, is suppressed as civilization progresses, and so will party fighting, its analogue, cease. It is all Satan till peace comes—millennial peace. He is the God of this world, and infinitely active and troublesome, but good at heart; and he will be the God of the next world also, but he will be transformed, and as pleasant then as he is troublesome now. He is the God of Progress. He is driving things to their ultimates, and ripening the sour fruit with his wind, his rain and his sunshine.

Dr. Hare may deny the moral beauty of a command to destroy men, women and children—infant and suckling, ox and sheep, camel and ass—just as he may deny the moral beauty of a cobra, a rattlesnake, and of a moccasin, and of their commission to kill. But he has no right whatever as a natural philosopher, to deny its divinity. He forgets to graduate the scale of divinity, and calls nothing divine which is not of the highest order, as if there were not higher and lower degrees in God as well as in man who is made in his image, and reveals an infinite variety of character in his individual and universal nature, exhibiting in himself a type of every animal that exists—some men being called bears, others fowls, geese, asses, sheep, dogs and alligators; for man being the image of God, has all these natures in himself as God has, who produced them all, and in whom they all live, move, and have their being.

It is in cultivated man alone that is revealed the highest grade of the divine humanity; but God inspires the lowest as well as the highest—with this difference, that he has given the highest the mission to subdue by degrees the lowest, and finally to obtain the full dominion. So he who allies himself with the highest order of inspiration, allies himself with the dominant party at last; while he who chooses a lower grade of inspiration is doomed to be defeated with all those with whom he associates.

I therefore consider it very unwise to attempt to disprove the divinity of any pretended or professed inspiration, by exposing its cruelty. But its divinity is no rule for me, if it does not belong to my order of divinity. All things in Nature are graduated because God himself is.

All that I have said in this letter can be confirmed by the Bible, that wonderful book that speaks to every man's mind as God himself does, and yet no man can understand the whole of it. Inferior to modern books in some respects, it is far superior in others. It is more natural and less hypocritically pious. Jeremiah does not hesitate to compare God to a bear lying in wait, and Hosea to a bear bereaved of her whelps. This would be considered blasphemy in modern times; for modern theology wants originality, and does not regard God as the God of Nature. Nay, the God of Israel is called Satan in Scripture, but our translators have hidden it. Thus the angel of the Lord met Balaam and stood in his way for an adversary (original, Satan). Then again, farther on, the Lord says, "I went out to withstand thee"—in the original, "to be a Satan to thee." The Lord stirred up a Satan to Solomon. The Satan of Job is the adversary; he has power over the elements. God sent a lying Spirit to Ahab's prophets, and an evil Spirit to Saul. In 2 Sam. 24:1, God is identified personally with Satan; compare it with 1 Chron. 21:1. The passages are innumerable that prove this. But Satan is a

masque in the drama of Revelation. As the Psalmist says, "Verily thou art a God that hidest thyself, O God of Israel the Savior;" for they were rough and barbarous times, and much rough and barbarous divine work was to be done, and it was not expedient to ascribe it directly to God. But many found it out, and Moses does not hesitate to ascribe all hardening of the heart to God; and Jeremiah says that God had deceived him, and led him into darkness; while Ezekiel, in the name of the Lord, exclaims, "If a prophet is deceived when he hath spoken a thing, I the Lord have deceived him," thus accepting the responsibility of false prophecies. People don't know what is in the Bible; they are deceived by a sort of sham theology, and by a mask which walks the stage of Revelation under the name of God's enemy, as if the Infinite and Eternal could have an enemy. I conclude with the words of the Spirit, "To the froward man I will show myself froward, but to the upright I will show myself upright." J. S.

CASE OF SOMNAMBULISM.

A correspondent has copied, with pen and ink, a long article from the *Boston Medical and Surgical Journal*, No. 19, for June 16, 1837, and forwarded it for publication in the *TELEGRAPH*. We have not room for the article entire, but insert the following essential portions, which we doubt not will be found sufficiently interesting to chain the attention of our readers generally.—Ed.

TO THE EDITOR OF THE BOSTON MEDICAL AND SURGICAL JOURNAL:

Sir—If you think the annexed history of a case of somnambulism is worth publication in your journal, it is at your disposal. It took place in the years 1834–5, at Gloucester, in this State, and was witnessed by numbers of intelligent men, who can substantiate every material fact here stated. Among others might be mentioned the names of Dr. Joseph Reynolds, of Gloucester, a gentleman well known to the medical profession throughout Essex county, and Jabez R. Gott, Esq., who is also extensively known as Agent for the American Isinglass Company, and who was present at the bed-side of the patient and took notes of his conversation in more than one instance. During the first and most interesting period of the disease, the young man was under the care of Dr. Reynolds, with whom I was a student at the time, and who recently stated the outlines of the case before the Essex District Medical Society. For a short period during its decline, he was an inmate of the Massachusetts General Hospital, where, if I have been rightly informed, his case now stands on the register as a modification of epilepsy.

SOUTH BOSTON, June, 1837.

BENJAMIN HASKELL, M. D.

The subject of the following statement, Mr. William Blatchford, Jr., is a native of Gloucester, where he now resides. He is about twenty years of age, and is in the full possession of his mental faculties. His bodily health had been good, from a child up to the period of his attack. The season previous he was employed on board a freighting vessel which runs between this port and New York, and had been at home but about three weeks when the first symptoms manifested themselves. On the evening of January 2, 1834, he complained of a severe pain in the head, and retired to rest rather sooner than usual. The next evening he complained of a similar pain, but more severe. This took place half an hour earlier than on the preceding evening, and was attended with confusion of ideas and various marks of mental disturbance. On the third evening, still earlier, began what seemed to be a regular paroxysm of intermittent fever, passing successively through the cold, the hot and the sweating stages. The disease continued in this form about three weeks. His physician, Dr. R., judging from present appearances, and from the possibility of his exposure to malaria while at New York, inferred that it must be nothing more nor less than intermittent fever; and, in consequence, the usual treatment for that disease was adopted, but with indifferent success. The paroxysms continued anticipating their periodical times, until they began to come on at one o'clock in the afternoon, when the disease suddenly changed its type. The patient was attacked, at uncertain periods in the day, with a series of fits, which varied much in number and duration, as well as in character. Some of them resembled epilepsy, others ecstasy or trance, during which he would lie from half an hour to an hour without sense or motion.

In others, one set of muscles alone would seem to be affected. When this was the case with the respiratory, it was distressing to witness the convulsive paroxysms that followed, and which seemed to arise from a want of consent between the action of the muscles that serve to dilate the chest, and those which regulate the admission of air into the lungs. Strong efforts were

made by the diaphragm and thoracic muscles to effect inspiration, while the glottis remained closed. During these efforts the patient was completely insensible. The convulsive catchings and throttlings, alternating with complete suspension of the passage of air through the trachea, so long as in many instances to lead those around to believe him dead, were succeeded by a continued, deep, agonizing groan, which lasted during the whole of respiration, and constituted it.

Sometimes he would display great agility and command over the system of voluntary muscles, performing the feats of a rope-dancer with singular dexterity and address, placing himself in a variety of grotesque attitudes, leaping on the necks of persons at a distance, on the mantel-piece and walking its length, and balancing himself with one foot on the back of a chair. That variety of somnambulism, from which it takes its name, was noticed in connection with these paroxysms a number of times; but its duration was usually so short that it attracted but little attention compared with other symptoms.

He was occasionally observed to go through a variety of movements about the house, while apparently asleep, such as blowing the fire with the bellows, sweeping the hearth and arranging the chairs in order.

When these paroxysms were frequent and severe, he would appear somewhat irritable, morose and dull of apprehension in the intervals. His memory was affected by them. Often, when food and medicine were offered and urged upon him, he would object to taking it with warmth, and in a few hours affirm that nothing of the kind had been presented to him.

On the subsidence of the above paroxysms, particularly those of the convulsive kind, it was ascertained that he possessed great acuteness of several of the senses. This became apparent in regard to the senses of touch and hearing, from the fact that slight impressions on the skin were painful, and faint sounds unpleasantly loud.

But it was in the organ of vision that this effect was most strikingly manifested, and gave rise to numerous conjectures and hypotheses in the imaginations of the learned and unlearned to account for it; the former speculating until they entered the mysticisms of animal magnetism, the latter stopping short at the gate of her homespun sister, witchcraft. It was not until the middle of February that the discovery was made of the great sensibility of the eye to light, though in all probability it existed a month before. It happened accidentally. The light having been removed from the room just as he was coming out of one of these paroxysms, his mother, who remained with him, in crossing came in contact with a chair. On his inquiring why she did so, she replied, "Because it is so dark that I can not see." He seemed surprised, and in rejoicing, observed that he could see to read a lettering on the back of the Bible which was then lying on a table at the opposite side of the room. His father then came in with the light. He complained that it dazzled his eyes. A handkerchief, folded a number of times, was then applied over his eyes, and a copy of Watts' Psalms and Hymns was presented to him, out of which he read several stanzas. This experiment was often repeated during his illness; it was witnessed by myself, as well as by a number who were incredulous at first, but who were soon convinced, when they saw the patient, that deception was impossible. Other phenomena occurred, exhibiting acuteness of vision to a remarkable degree. The house in which he lived overlooked a large bay, the entrance into the harbor. Frequently during the day, as soon as he had come to himself after a fit, he would look out of the window and distinguish vessels coming into the harbor, and what they carried on deck, describing minute particulars when the hull was scarcely discernible in the distance to the bystanders. On one occasion, I was present to witness him in one of those paroxysms of the respiratory system which have been spoken of as peculiarly violent and distressing. It was between twilight and dark, and there was no light in the room (the patient's state at such times not allowing one), when two persons came in, whom I did not recognize from the place where I sat. Immediately on the subsidence of the paroxysm, two closely-folded silk handkerchiefs were placed over his eyes by the hand of his father, and held in such a manner that he seemed to look through the hand as well as the handkerchiefs. He was then requested to name the individuals in the room, to the number of ten or twelve, the father pointing at each successively. The young man did so, calling by name those who entered while he was insensible, as well as the others. At another time he read fine print through ten

thicknesses of diaper, held by a lady who was unwilling to believe the evidence of her senses. Letters at this time, as he expressed to Mr. Gott, appeared to him as large as the ends of one's fingers, and men were magnified into giants.

This exaltation of vision continued after it was discovered, more than a month, and disappeared as the fits assumed more and more of an epileptic character. It invariably came on at the close of one of those irregular convulsive paroxysms, and usually lasted but a few minutes. Whether it depended on an increased sensibility of the retina, or an increased activity of the power of perception within the brain, or on a principle of sympathy by which the sensorial organs and the other nerves respectively assume a certain state, in consequence of an impression being made on one of them alone, which had formerly affected both simultaneously and thrown them into the same state; or finally, as the majority of animal magnetizers assert, in the elevation of the ganglionic nerves to the office of the sensorial—are questions belonging to the metaphysics of physiology.

Sleep-talking manifested itself as soon as the abovementioned affection of the sense of vision. It continued, however, some time after the latter ceased. About the period of its commencement it was usual for him to have from three to five convulsive fits between 4 and 6 P. M., after which he would express a desire to retire to rest. When the bed was prepared for him in an adjacent room, he arose from his chair, went in, and undressed himself. He would then leap from the floor to the bed, and the instant his foot touched it he would fall on his back as senseless and motionless as a corpse. From that moment until he awoke the next morning of his own accord, nothing would rouse him. Every method that was tried to elicit signs of sensation, as pricking with a needle, pinching biles, of which he had several, and irritating blistered surfaces, proved unavailing. He commonly reclined on his back, his eyes half open, the corner hid beneath the upper lid, respiration scarcely perceptible, pulse slow and feeble. After remaining in this state an uncertain period, varying from a few minutes to half an hour, he would begin to give signs of uneasiness, by sighing, turning from side to side, opening his eyes and rolling them from without inwards, and from within outward, though with so much velocity that the state of the pupils could not be ascertained.

These movements were followed by a slight convulsive movement of the jaws, with grinding of the teeth. The whole never occupied more than five minutes—was universally the prelude to talking, and was again renewed in the intermissions of his discourse; the phenomena occurring in the exact order in which they have been mentioned, constituting, as it were, a title-page to the book of his story. As soon as they ceased, he commenced. His subject was generally, and always at the first, connected with the seas. He imagined himself to be the captain and owner, in part or in whole, of a merchant vessel, which he would take charge of while lying at the wharf unladen, and would commence with purchasing a cargo, or engaging a freight. Then followed the process of loading, during which he would describe the articles as they were brought down to the landing place and give minute directions in relation to the order in which they were to be taken on board, and in what part of the ship they were to be placed. He then got the ship ready for sea, cleared at the custom-house, removed her from the wharf, and anchored her off in the stream. Next came the arduous task of hunting up a crew among the grog-shops and boarding-houses, getting them on board, and keeping them there, until he gave orders to weigh anchor and set sail. He gave his directions with precision and coolness, weighing anchor, and setting one sail after another in the best and most expeditious manner, trimming his sails with reference to the direction of the wind and his own course, making frequent observations on the weather, or the vessels, islands, points, ledges and shoals he was liable to fall in with, going out of the harbor, evincing a degree of nautical skill and an acquaintance with maritime affairs, altogether foreign from him when awake. His voyage exhibited the incidents usual to a seafaring life. His pilot was regularly discharged at the mouth of the harbor, and as regularly came on board at the return of the ship. He caused the anchor to be unbent and secured, and the cable to be stowed away, shaped his course, and took his departure, and kept his reckoning of the ship's way, throwing the log periodically, and taking the altitude of the sun to ascertain the latitude.

When the weather was calm, he would frequently amuse himself with recounting the adventures of his former voyages. In

these narrations he adhered strictly to truth; giving generally an account of the voyage immediately preceding the one in which he would remember with accuracy and detail with fidelity, though an interval had passed of twenty-four hours; and in the meantime, when awake and sensible, on being questioned he was found to know nothing of it. To give an instance: Having cast away a ship on a small island near Cape Ann, the night following he gave the particulars just as they happened, describing the manner in which the ship struck the rocks, who was on deck with him, the number that escaped, how they succeeded in reaching the shore, and how they managed, by turning over the long-boat, to shelter themselves from the weather.

When a storm was approaching, he made every disposition that a skillful commander could do to meet it, furling the small sails one by one, and reefing the large ones as the gale increased, sending down the topmast spars, and exhibiting, in his remarks on the violence and probable duration of the gale, the alternations of hope and fear, natural to one who felt that property and life were at stake.

Throughout the whole, whether at sea or on shore, in fair weather or foul, no mistake in point, no error in judgment, no inconsistency in conduct, could be detected by those who watched his conversation narrowly, and who were capable from experience and education, to see them if they occurred. All were struck with the extent and accuracy of his knowledge, not only in relation to the management of a ship, but of geography, navigation, and the manners and customs of different nations, of which he knew comparatively nothing when awake. No less surprising was his acuteness of memory and judgment, and fertility in expedients.

The article then proceeds with a farther and lengthy description of the methodical ravings of the somnambulist during his paroxysms, but as the general character of these are illustrated by the foregoing, we omit them, and insert only the closing paragraphs of the article: *En.*

There is yet another fact, which was omitted to be stated in its proper connection from an apprehension that it might have a tendency to throw discredit on the rest. I am induced to annex it here, from the consideration of the bearing it has on a science which has made no small stir in Europe, and a branch of which has emigrated to this country. Besides no person has, in strict justice to the interests of science, a right, when he professes to give a history of a case of disease, to state those facts only which appear to him plausible, passing over others resting on the same authority, especially when they are closely allied to facts already published and waiting confirmation. In the late work of Prichard on Insanity, where he treats of animal magnetism, toward the close a number of cases are related, in which similar phenomena to that alluded to were witnessed.

The circumstance took place in the afternoon, in the presence of the young man's father and the captain of the vessel on board of which he had been employed the season previous. He had been lying on the floor, on his back, for more than half an hour in a convulsive fit. On his return to consciousness, he observed that two vessels, one a hermaphrodite brig, the other a topsail schooner, were passing by a ledge of rocks in the vicinity, but so situated that a long range of buildings intervened between him and the objects designated. The persons present were incredulous at first; but on being persuaded to look out of the window opposite to the nearest visible point to the ledge, saw, after a reasonable time (occupied in passing by the intervening houses) the two vessels under the same sail, and in the same relative position to each other, which he had described, the brig being to windward.

In the minds of most persons, the easiest way of accounting for such an incident would be to disbelieve it altogether, and perhaps to consider the whole story but a second edition of that of the Cape Ann sea serpent. But those acquainted with the facts attending, and the character of the individuals on whose authority the statement is made, will seek a different explanation. A careful examination of the room which he was in, as well as the position in which he was lying at the time, has led me to infer that the images of the vessels were reflected from a cloud visible to him through an opposite window, on which they were portrayed too feebly to be perceptible to ordinary vision, but distinct to an eye possessed of such intense sensibility to light as his evidenced at those periods. If this explanation is not adopted, we may suppose either that a long row of buildings are not perfectly opaque, or that light does not travel in straight lines, or finally refer it, along with other unfinished business, to Animal Magnetism.



SPIRITUAL TELEGRAPH

"Let every man be fully persuaded in his own mind."

S. B. BRITTAN, EDITOR.

NEW YORK, SATURDAY, SEPTEMBER 27, 1856.

THE SPIRITUAL ORGANIZATION.

"There is a physical body, and there is a spiritual body."—PAUL.

If we regard the sphere of the outward and visible, we shall discover that all the higher manifestations of the internal life or actuating law are presented in the organized forms that meet the eye. Indeed, so far as our knowledge extends, all life, sensation, and intelligence are restricted to the spheres of organic existence. Matter may be sublimated to a degree which is beyond the reach of sense and the grasp of thought, but it develops none of these attributes unless it assumes organic forms and relations. It is, moreover, worthy of observation, that these organisms become more complicated in their structure, and delicate in their formation, as we proceed from the lower to the higher. If the life principle requires an organic form through which to manifest itself in its earthly and imperfect revealments, it can not be less necessary if it ascend to a plane where existence becomes more essentially spiritual.

We have no disposition to cherish the vague notion that the spirit is a form of being without form. Our theory will not require us to solve the difficult problem suggested by the hypothesis of an entity without materiality, or an assemblage of faculties without appropriate organs for their manifestation. Life, in all its phases, depends, as we humbly conceive, on an organization adapted to the functions and the mode of that existence. The absurdity of believing the soul to be, and yet to be nothing, is left to be disposed of by those who entertain such an opinion. To us, the soul is a real existence growing up from, and above the spheres of, inferior life.

The beautiful and diversified phenomena of life, and sense, and thought, are seen to depend on an organic structure of materials and mechanism adapted to their production. The functions of being become ever more interesting and wonderful as its elements are refined and its organic relations and dependencies are perfected. That the soul is an organized existence, may be inferred from the laws of matter and mind, as well as from all the analogies in nature. If an animated physical body can not exist without physical organs fitted to the specific functions and mode of such existence, no more can we rationally conceive of a spiritual being without a corresponding organic medium of sensation and action.

Within this gross animal form is another more refined in its elements, more enduring in its organization, and delicate in its susceptibility. Indeed, this interior body constitutes the receptacle of all our impressions, and hence there are images forever enshrined in memory, while the bodies through which they were received now mingle with the unorganized forms of matter.

We might rest this point on the general faith of mankind. Few, comparatively, would demand the labor of a single argument. Almost all men expect to live hereafter, and to perceive and comprehend vastly more than in the present. Yet they do not expect to carry these gross bodies with them. They have seen the external form when the eye was dim, the ear dull and insensible, the tongue was silent, and every nerve was motionless. And still, with this mortal paralysis resting on the outward medium of sensation, they yet presume that the vision is greatly extended, the hearing and utterance improved, and the power of motion inconceivably augmented. These views and expectations are inconsistent with any idea of the soul which denies its organic form. The idea of sight presupposes the existence of the eye. In like manner, all functional and sensational phenomena must, we apprehend, be organically produced. We adopt the idea of an ancient spiritual philosopher: "There is a physical body, and there is a spiritual body." The soul is an organized spiritual body—a form within a form. The outward man is gross and perceptible by its own senses, while the inward form is refined in its composition, and can only be perceived through a medium of sensation ethereal as its own nature.

The spirit gradually absorbs the vitality of the earthly body. It is a fact that wherever we witness a superior internal growth—as in children who exhibit a precocious development—it is usually accompanied with increasing physical debility and emaciation. Paul, who was the most learned and philosophical of all the early teachers of Christianity, entertained this idea of the duality of man's nature, and the tendency of the unfolding spirit to abstract the life of the decaying body. When the spiritual growth is rapid, this transformation is soon accomplished. Thus it is philosophically true, that "if the outward man perish, the inward man is renewed."

To everything in being there is an outward form and an inward life. The gross substances of the mineral kingdom are pervaded by invisible agents, which develop the forces necessary to their mobility. The being and beauty of the vegetable creation are dependent on an invisible vitalizing law;—the fresh verdure and the gorgeous coloring of mountain and valley are but the reflected light of that principle seen through the prism of its countless forms. The diversified and elastic structures of the animal world—instinct with sensation and gifted with the power of voluntary motion—demonstrate the existence of a mysterious inward life, of which all visible animated forms are the eloquent and living revelations.

This two-fold being is still more apparent in man; and here—on the verge of visible existence—in this last refinement of the outward elements, the internal principle assumes an organic form which, from its refinement, is imperceptible by the senses. Within this corporeal structure is another body, constituted of the more ethereal elements of the former. It is a curious fact that persons who have lost a limb always have an internal consciousness that the body is still complete. Though an arm or a leg may have been amputated years before, and its decomposed elements scattered by the winds or waves, the individual yet feels that the lost member is with him and sustaining its proper relations; and his sensation extends to the very extremity, almost as perfectly as when the limb was there. This may seem incredible to some minds, but the fact is confirmed by the experience of all persons who have suffered the loss of one of these members. We predicate the statement on the testimony of many persons of this class whom we have personally consulted.

But physicians and others have attempted to account for the singular fact just referred to, by presuming that the sensation of the lost member results from association. Such an explanation needs to be explained, and to be fortified, too, by some show of evidence. If a man who has been sick and in constant pain for ten years should recover, he would not suffer from association the same pains during the remainder of his life. Yet the man who in his youth lost a limb, even now in his maturity—if memory be suspended for a moment—thinks that his body is perfect in all its parts, and he is daily reminded that sensation remains though the nervous medium is gone. This fact we must regard as a beautiful evidence of the existence of an internal spiritual form. The inward man is neither destroyed nor mutilated by the means and instruments which disorganize the outward body. If there be no inward spiritual organism—the ultimate receptacle of all outward sensational impressions—how can feeling remain when the sensor nerves are severed and the entire member has perished? If the various members of the body may be removed without affecting the internal consciousness or disturbing the original limits to which sensation extended, it follows that the whole body may be decomposed and yet all of life, and sense, and thought may remain.

It will be perceived, we think, that neither the laws of matter nor those of mind afford the least reason to question the immortality of man. Is it because the elements of this outward organism are thrown off, that all consciousness is supposed to end? This has occurred—after a more gradual manner it may be—several times before during the brief period of earthly existence, and yet the identity of being has been preserved. The entire composition of our bodies has been changed several times, and still we feel that our existence here is one. We can recall the events of the past, and even in life's last hours—when the still conscious soul catches strange glimpses of the world beyond—the incidents of childhood are remembered in all their freshness. This mysterious power by which we recall the scenes of other days, even after the constituent elements of the body have been several times changed, is a most convincing proof of the individual and immortal life of man.

"J. S." ON DR. HARE.

THOUGH the writer has no desire to participate in the controversy now pending between Dr. Hare and his opponents, he may be permitted to say that the article from "J. S.," of London, commencing on the first page of our present issue, is one from which the philosophical reader may receive some profitable suggestions. We have for some time had our eye upon "J. S.," and are constrained to regard him as among the most clear and philosophical thinkers of the age; and we could wish that he might find it consistent with his other duties to let the Spiritualistic public hear from him more frequently. We would not, however, have the reader construe the present expression into an unqualified endorsement of the sentiments put forth in his article above referred to. We think that if the main point in that article, which may be called the doctrine of a *divine Satanism*, does not involve some essential elements of error, the language in which the writer's idea is couched might at least have been so softened down as to convey a more truthful and reverent impression to the minds of readers generally. Yet we fully agree with "J. S." in his negation of the too common idea that the revelations of an unchangeable God must necessarily assume the same or similar forms of external expression, as addressed to nations and peoples in all the different grades of Spirituality, from lowest to highest, and irrespective of their different capacities of reception; and we are compelled, with him, to regard this idea as a superficialism unworthy of any mind that makes any just pretensions to philosophical acumen. Divine Truth, or the *Logos*, or Word of God, in its revelative procedure is a ray which descends from the great Spiritual Sun, through celestial and spiritual heavens to the human race, and to the lowest intellectual and moral sphere of humanity that is capable of receiving it. In each discretized sphere through which it descends, it is necessarily modified in *external appearance* by the specific medium with which it comes in contact. The lower it descends, the more it is *refracted*; and in finally pervading so gross and dark an intellectual and moral sphere as that of the ancient Jews, it was, of necessity, broken into thousands of fragments, often apparently *inverted* in its course, and sometimes reflected images which would have seemed directly contrary to the original divine intent. Still those images, even in their most forbidding external aspects, served as the only appropriate indexes for the external guidance of such a nation as the Jews, while to those who search into their *interiors* in all subsequent ages, they are instinct with that same unchanged light and life which directly issued from the Sun of Divine Wisdom, and in their external capacities are but ultimated forms and representations of those infinite divine truths which this light involves.

In other words, in revealing his truth and his will to the world, God speaks not in the English language, nor in the Greek, nor even in the Hebrew. He speaks by direct impulses of his divine thoughts. And those thoughts, in descending to each sphere of angels and of men, must necessarily, according to the law of correspondence between causes and effects, assume those external forms of expression of which the intellectual and moral developments of each plane furnish the materials. His commands, moreover, can be externally obeyed only in those correspondential forms suited to the possible external conceptions of each grade of beings to which the commands come. Hence an impulsion of divine thought which in the sphere of the highest angels would be understood and obeyed as an interior prompting to root out everything which might be incompatible with their highest possible state of purity and heavenly rest, when descending into lower spheres, and falling into the mind of the barbarous Jewish nation, surrounded by other barbarians who had already "filled up the measure of their iniquities," would necessarily assume only that physical and barbarian form of expression of which their plane furnished the materials, and would be obeyed in the only manner which on their plane could possibly correspond to the acts of the angels in obeying the prompting from the interior, viz., in the rooting out of those idolatrous nations that would otherwise corrupt the social purity of the promised land, and interfere with the development of a purer religion. And an obedience to the command on this gross external plane, although totally incompatible in its externals with the divine light and love possessed by men and angels on higher planes, would yet for those Jews be only a highest possible conformity to the principle of *identically the same* command as received and obeyed in

its inmost sense by the angels of the *highest and most interior* heaven.

By an adoption of this mode of reasoning, the nature and philosophy of that wonderful inter-relation everywhere recognized in the Scriptures as existing between the law and the gospel, will stand clearly explained, and the writings of Moses and the prophets will appear as furnishing the external types and clothings of all the great central spiritual truths taught in the New Testament, and known in the highest heavens. *Without* the adoption of *some* such principle of interpretation as this, the whole biblical records, in our way of thinking, present a problem which no materialistic, superficial and slapdash criticism can either solve or put out of sight; and we respectfully submit to all externalists, whether of the so-called Orthodox or Infidel school, that if they will but open their eyes and look beyond the mere husks of the Mosaic writings, they will probably discover a few things in them which they little dreamed of.

We would respectfully submit to "J. S." that the "satanism," in the sense of *diabolism*, everywhere recognized in the Old and New Testaments, is not the "satanism" of *low degrees* of divine light and love—not even of that degree which is externally embodied in the Mosaic law; but it is in absolute opposition to the divine light and love in *all* of its degrees, in the same way that a *lie* is an absolute *adversary* of the truth rather than a lower degree of truth itself. And thus the Divine Light, Logos or Wisdom was "made manifest" not only to "subdue" or "chain" Satan, but to utterly *destroy* him and *all his works*.

Of course we are aware that what we have written above is likely to be received in different ways by different minds.

But perhaps in justice we should not stop quite yet. In speaking of Dr. Hare's idea of a limit to the divine power, "J. S." says, "Swedenborg teaches the same doctrine of divine weakness; for Swedenborg's God would destroy evil if he could, but he can not." Now we would most respectfully say to friend "J. S.," that as *we* have read Swedenborg, he *does not* teach the doctrine of "divine weakness," but directly the contrary. He most distinctly teaches that God has the power to destroy both sin and sinner by a single breath, provided he were disposed to do so. He *does* teach, however, that God has the power to bring the sinner into that holiness of soul which constitutes heaven, only in accordance with his *free will*, and simply because a *forcing* him into salvation *contrary* to his free will, would really be forcing him into a worse perdition. P.

A TRIBUTE TO GENIUS.

SETH CHENEY, a man of brilliant genius and an accomplished artist, departed this life at South Manchester, Conn., but a few days since. For some time his health had been declining, owing to consumption of the lungs and exhaustion of the nervous forces of his organization, which was remarkable as well for its peculiar delicacy of structure as for extreme susceptibility to impressions from all outward causes. The conformation of his brain, and the delicate attenuation of the whole nervous and fibrous systems, were accompanied by corresponding refinement and spirituality of thought and feeling; and, as a natural result, with principles of action the most exalted, and a practical life of well nigh faultless perfection. The dark clouds that have so often obscured the inherent light and the earthly fame of men of genius, as with a desolate eclipse, cast no shadow on his peaceful and blameless life. He was in love with the ideal world, and like a pale, silent worshiper sat, from day to day, at the very portals of the inner temple. Fire from invisible altars burned on his heart and gave a peculiar illumination to his eye. But his intimate relation to the realm of ideal excellence did not materially diminish his respect for aught that was worthy of his regard, or in any degree diminish his attachment to a large circle of intellectual relatives and friends, whose respect for his genius and character was little short of veneration, and in whose minds his name is embalmed with many pleasing and sacred memories.

It is especially worthy of remark, in this notice of Mr. Cheney, that no mercenary motive in himself, or vain ambition in others, was ever permitted to prostitute his pencil. He steadily refused to employ his rare endowments in the work of preserving the image of falsehood and the marks of sensuality, however commanding the position and influence of the man in whom he detected such traits of character. In his department Seth Cheney had no rival. His speciality as an artist consisted

in his Crayon Drawings, in which he displayed a pure taste and a lofty ideality, combined with a subtle perception of the hidden elements of character, and a Raphael-like power of execution as unusual as the psychometric precision with which he measured the souls of his sitters.

But the light of the eye is extinguished and the hand that wrought with such force and elegance is palsied and motionless. The genius of Art veils her face at his tomb! But the white Spirit has risen toward the high sources of its inspiration, having imparted new light and a more spiritual beauty to whatever was consecrated by its touch.

Mr. Tiffany's Lectures.

THE lecture pronounced by Joel Tiffany in Dodworth's Hall last Sunday morning, was an eloquent and earnest presentation of the incentives which a *true* Spiritualism affords to a higher and purer moral and religious life. The Speaker submitted that so far as intellection is concerned, we have had facts enough to convince the world of the reality of present spiritual intercourse; and the only valid reason why nearly every man, woman and child in our country is not now a Spiritualist, is because the moral and religious character of the Spirit manifestations and teachings which have been sought and encouraged, have so often been such as to repel rather than attract the higher and purer minds of the world as well as of the church. In this respect the features of Spiritualism that have thus far been conspicuously developed, have been sadly lacking in that divine potency which rendered ancient Christianity irresistible; and Mr. T. thought that if the receivers of the new light desired that it should make much farther and useful progress in the world, or if they wished to derive any lasting and real benefit from it themselves, it was high time for them to be seriously applying its divine lessons to their own hearts and lives. We are happy to say that his bold and manly presentation of the moral and religious claims of the new developments, met with the very general and hearty approbation of the large audience assembled, and we trust that the impression made will be lasting, and fruitful in practical results.

The writer was unable to attend Mr. T.'s lecture in the evening, but we understand that it was attended by a crowded audience, was able, eminently practical, and well received.

We learn that Miss C. M. Beebe is expected to lecture at Dodworth's next Sunday morning and evening, when, from her established reputation as a writer and speaker, large audiences will no doubt be attracted.

A Good Test.

A LATE Number of the *Buffalo Age of Progress* says that a skeptic called on Mr. Redman while in that city, when his purported Spirit-brother, in answer to a question concerning the manner of his death, controlled the hand of the medium to write two or three lines of numerical figures. No one could imagine what these figures meant until they were directed to place each particular numeral, in the order in which it was written, over that letter of the alphabet which it indicated. This being done, a series of letters were found grouped together which spelled the following message: "*I was smothered in the earth, dear brother.*" "The fact thus ingeniously and uniquely represented," says the *Age*, "was that while he and another lad were at play in a sand-hole, the projecting bank caved in and suffocated him before he could be extricated. This test proved too potent for the skeptical brother; and with tears he confessed his conviction."

"An Apology for my Belief."

UNDER the title "*An apology for my belief in Spiritualism*," the *Providence General Advertiser*, of September 10, contains an article of over eight columns, by Thomas R. Hazard, detailing the facts of a cautious and protracted process by which he has lately investigated the claims of Spiritualism, and the result of which was a firm conviction of the reality of the manifestations. His investigations, instituted in compliance with the solicitations of a message purporting to come from the Spirit of his deceased wife, commenced with Miss Harriet Thorp, of Providence, as Medium, and were prosecuted to the establishment of a final conviction, through the mediumship of Mr. J. B. Conklin during his recent visit to Newport. The facts developed in the course of Mr. H.'s experience are so interwoven and mutually dependent as to render a fair representation of their nature inconvenient in the limited space which we now have at our command.

A REMARKABLE CURE.

OUR friend Horace Waters, the well-known music dealer of 333 Broadway, has placed in our hands the following communication which he received from a lady in Iowa, and which will explain itself. The cure therein related is well worthy of record among the marvels of the day. As the writer appears not to have intended her letter for publication, we do not feel authorized, without her permission, to give her signature in full, but this will be placed at the private disposal of any one who may question the facts, and who will either call on us or on Mr. Waters:

CASTLE GROVE, JONES COUNTY, IOWA, August 7, 1856.

DEAR SIR:

You will probably recollect a stranger who called at your store some two years since, inquiring for the office of the *Christian Spiritualist*, and saying that she had come from Iowa with the hope, through mediumship, of curing a brother who had been deranged for several years, and that the best physicians in New York and at the Insane Hospital had pronounced his case incurable. You requested that if she was successful she would report to you.

In short, sir, I was successful; but the work was not accomplished in a moment. After magnetizing him several times, I could remove any pain which he complained of, and he began to sleep well at nights, which he had not done previously. But his whole system had been diseased for a long time before the deranged state of the brain took place; therefore his recovery has been slow but constant. I returned to Iowa after many months, and have received letters from him which plainly marked his progress. I send you a few of his own words in my last letter from him: "My health is good; I have not lost a day's work since May, in consequence of sickness."

I send this to fulfill my promise, and also with the hope that it may be useful, if not to you, at least to some one who may have a friend in a similar condition. Respectfully yours, s.

HORACE WATERS, 333 BROADWAY, NEW YORK.

PROGRESS OF RELIGIOUS LIBERTY.

IN the September Number of TIFFANY'S MONTHLY, we offered a few thoughts and facts upon this subject, from which we give the following extract:

Among the hopeful signs of the times none are perhaps more conspicuous than that which consists in the steady progress of religious liberty throughout Christendom and the civilized world. The time is within the memory of many beside "the oldest inhabitants," when the established "orthodoxy," even in our own comparatively free land, was the authority by which the fate of any new theological idea was irrevocably fixed; and all thoughts or doctrines which did not conform to its prescribed standard, were made the occasion of consigning their originators to ignominy. But noble minds have rebelled against the rule of their supercilious dictators, and asserted their freedom, and maintained it. Stern was the conflict waged between the rights of conscience and the usurped powers of theological restrictionists. Slowly and steadily has the latter force yielded to the developing omnipotency of the former, until, at the present time, almost any opinion may be avowed on religious subjects, without seriously compromising the social standing or external interests of the one who avows them; and judging from present tendencies, the time would appear not far distant when every mental barrier now existing in the form of ecclesiastical proscription, shall be swept away by the overwhelming tide of free thought.

As if a sphere of living divine energy had been sent down from heaven enveloping the whole earth, and inspiring the long-crushed soul of man to arise and assert its dignity, we find that there are now distinct incipient unfoldings of religious toleration and free investigation apparent in lands hitherto regarded as doomed to almost hopeless mental bondage. Even stagnant, creed-bound Turkey, which for centuries has been chained to the Koran as an only and sufficient mental guide, is breaking loose from its thralldom, and exercising the right of free thought. This freedom, indeed, is guaranteed by a recent firman issued by the Sultan. Intelligent minds are becoming skeptical as to the truth and authority of their national religion. The Christian Scriptures are freely purchased and perused by them; and there is little doubt that their freely unfolding rational powers will ultimately be adequate to the elaboration, from the materials furnished by all ages and nations, of a consistent eclectic system which will embrace the elements of progress and elevation so lamentably absent from the teachings of the Arabian prophet, as now interpreted.

The spirit of the Romish Church, avowedly intolerant to that which opposes its creeds, is gradually being forced to relax the rigidity of its behests. Railroads, magnetic telegraphs and commerce, the extension of which the influence of a blind and bigoted priesthood has been found inadequate to restrain, are, by promoting inter-communication between different sections and nations, sowing wide the germs of free thought in realms hitherto enveloped in thick mental darkness, and ruled by undisputed sacerdotal authority. Catholicism, consequently, is gradually narrowing the relative circle of her dominion. She propagates almost solely by hereditary transmission, but in free countries she seldom if ever hands down her creeds beyond one or two generations. The enlightened of Catholic countries, as of France, are becoming generally skeptical as to her faith, and negligent of her forms and ceremonies. In Spain, in Austria, and even in the papal territory itself, she is obliged to rely upon secular force to maintain her authority intact: while the news of any progress in the world of ideas without herself, is heard of with fear and trembling. * * *

PUNCHING THE FOSSILS AND THE FRENCH.

The reader may remember that some two or three weeks since, we took occasion while speaking of the material proclivities of the late Scientific Convention to refer to the discovery in Europe of the remains of *six fossil apes*, and to the fact that some French *savon* was felicitating the subjects of the Emperor and glorifying all Europe on the possession of these relics of Monkeydom. The Frenchman was ready to propel his *chapeau* toward the zenith because no less than *three* of those defunct monkeys belonged to his own country; whereupon John Bull cordially acknowledges the superior claims and possessions of his enthusiastic ally, and politely treats the whole French nation with the genial and exhilarating *spirit* peculiar to the London *Punch*:

THE APEX OF GLORY IN FRANCE.

The French scientific world has been in a state of what—to coin a word—we can only describe as cock-a-whoopishness, at the discovery somewhere or other, of a “fossil ape,” which has given rise to a great variety of very learned articles in several of the Parisian journals. A writer in the *Constitutionnel*, after devoting a full column to the ape in all its branches, goes off into a burst of enthusiasm for the honor of his country, and concludes by stating that all the fossil apes in the world, if added together, would amount to half-a-dozen. “Of these,” exclaims the French patriot, “Greece possesses one, England has two, while France *toujours privilégiée* enjoys the advantage of three.” We must admit that if the possession of monkeys—fossil or otherwise—is really a privilege, France is especially favored, and the scientific world of Paris must find perpetual reason to rejoice.

When Voltaire described his countrymen as combining the ape and the tiger in their disposition, he was thought to have been guilty of a sarcasm; but it seems that the French scientific world is prepared to accept one-half at least of the comparison as a compliment to the national character. We should not have been so uncourteous as to have attributed monkeyism or apishness to our neighbors and allies, but since the quality is claimed as a privilege of the French by their own *savans*, we are much too polite to dispute the point with such very learned authorities.

Miracle.

SPIRITUALISTS, in speaking of the extraordinary phenomena sometimes manifested from the other world, commonly disclaim that there is anything “miraculous” in them, and insist that they occur in accordance with the “laws of nature,” as if a miracle were something necessarily opposed to the laws of nature. We never have been able to see the necessity, or even propriety, of this postulate. The word “miracle” as it occurs in the common translation of the New Testament writings, answers to the Greek word *semeion* which signifies simply a *sign*. Thus in Matt. 17:1, where it is said that the Pharisees and Sadducees came and tempted Jesus, desiring that he would “show them a *sign* from heaven,” the word for sign is “*semeion*” elsewhere rendered “miracle.” In his answer to them he says, “Ye can discern the face of the sky, but can ye not discern the signs (*semeia*, miracles) of the times?” Thus also Paul says, (1 Cor. 1:22) “The Jews require a sign (*semeion*, miracle) and the Greeks seek after wisdom.” And the wonderful works that Jesus and the apostles performed were called *semeia*, (miracles) simply because they were signs or indications of a power above that ordinarily possessed and exercised by mortals, but did not imply that those works were in contravention of the laws of nature and of the spiritual-world.

And this, indeed, accords with the Latin word *miraculum* from which our English word “miracle” is derived, and which Ainsworth defines, “A miracle; a wonder or marvel, natural or artificial, præter or super-natural.” In the same sense all modern spiritual wonders are miracles, and we see no impropriety in calling them so.

Blooming in Paradise.

The other day, having a few leisure moments, the writer called at the Rooms of Mrs. Jennie E. Kellogg, No. 625 Broadway, when the Spirit of an orphan child who left one of the fairest earthly forms some twenty years ago, purported to be present. The writer knew that gentle child only as a fresh flower blasted by an untimely frost. Without naming any one, the following question was asked, *mentally*: Do you still have the same interest in your earthly friends? That this question—though silently entertained, and in no way outwardly expressed or implied—was perceived by some intelligence altogether independent of the mind of Mrs. Kellogg is sufficiently evident from what ensued. Mrs. K.'s hand was immediately controlled, and without any idea—either on her part or in the mind of the writer—of what was being communicated, the following was written:

I was like a tender rosebud torn from the stem, ere its leaves had

scarcely commenced to unfold. There was no arm to shield or support the slender flower, nor hand to train or assist its growth. It was left to wither alone—it drooped and perished, with none to cherish it. Such was my brief life. You, my friend, know too well how soon the curtain fell on the last scene of earth. But now I am free, and I roam where ere I will. Though continually advancing to higher states of being, my soul does not lose its sympathy for those I esteemed on earth. I wait their entrance here with patience. I watch at the gate of Heaven for those who still hold a sacred place in my memory. Such as I was, I am.

NEW PUBLICATIONS.

REASONS for rejecting the Creed and asking a Dismissal from the Shawmut Congregational Church, Boston. By Mr. and Mrs. S. N. THOMPSON. Also embracing their Letter to the Church, the subsequent Correspondence and Discussion, and the final action of the Church in regard to them, with Comments upon the same; together with a Poem from a Spirit-Child, and a Communication from a Spirit-friend to one of the Authors. Boston: S. N. Thompson, 97 Union-street; and Bela Marsh, 15 Franklin-street.

SUCH is the somewhat prolix title of a pamphlet of 88 octavo pages, now before us. The occasion which called it forth, and the general nature and character of its contents, are sufficiently indicated by the following extracts. Near the commencement of their letter to the Church, the authors say:

Would time permit us, we would gladly go back and give you *all* the particulars of the first dawning of this glorious light upon our minds; show you how it has filled our hearts with joy, and supplied that food for which our souls have for years yearned. But this would take more time than most of you would desire to spend with us this evening. And as all do not look upon even truth from the same stand-point that we do, it can not be expected that all will be alike interested with ourselves; therefore, we will state in brief, that it was the despised, and often called, illegitimate child, Spiritualism, that first led us to throw off the fear that had long deterred us from investigating or reading anything which seemingly opposed our preconceived ideas, and gave the desire of examining whatever presented itself as truth to our minds, and to use the powers of reason which God had given us, in receiving or rejecting whatever we deemed good or evil. But even here we must pass over the *modus operandi* upon our minds, and meet what we deem to be erroneous in your creed, in its strong hold, surrounded by every means of defense which the wisdom of man has been able to devise within a period of nearly eighteen hundred years. In passing, we will merely state that a short time ago we stood before the world, girded in the same armor which now shields you, and most valiantly did we often strive to use it, to bring poor, erring mortals from the error of their ways, to the position we then occupied. We feared not to attack what we deemed error, in whatever form it chose to present itself. With these feelings of security in our own position, we fearlessly attacked what to us has been an angel of light, Spiritualism. We met this Goliath of error (as we deemed it) in what we believed to be the strength that sustained the youth David. The contest was long and severe, and each foot of ground was strewn with the wrecks of our own belief, before we would yield our position, or admit the victory over us.

It was, indeed, hard for us to give up the belief of so many great and good ones, who had gone before us; but our own weapons, or what we deemed such, were taken from and turned against us; not for our destruction, but for that happiness to which we were before strangers. We were referred by what we termed our enemy, (Spirits,) to that record of past events, the Bible, and requested to divest ourselves of all prejudice, and once more peruse its pages. This, by degrees, we feel that we were permitted to do, and as we know that all other authority will be called in question by you, we now propose to make your own fortress the strongest tower, brought to bear against you. We may also bring in many other testimonies to make our present position still stronger.

PAINTING WITH BOTH HANDS; or the adoption of the Stereoscope in Art as a means to Binoocular Pictures. By John Lone.

WE have received from London a well written pamphlet of thirty-two pages, bearing the above title, and published by Chapman and Hall, 193 Piccadilly-street. The author's leading idea is that nature conveys two distinct pictures to man, one being painted on the retina of the right, and the other on that of the left eye; that these two pictures when separately viewed, differ in some respects from each other, and that only when viewed by both eyes do they convey a visual impression which is true to nature as she actually is. Artists heretofore have commonly painted only the image impressed on one eye, and hence their works have in an important respect been false to nature. Our author proposes that the impressions of both eyes should be combined in one on the canvas. He suggests that when the right hand is used alone, it will instinctively work out the impression of the right eye, and that in like manner, when the left hand is alone employed, it will work out the impression of the left eye. He therefore suggests to artists the experiment of working with both hands, or what is said to amount to the same thing, holding the brush in both hands at once, and thus blending the two impressions in one. It is stated that some experiments of this kind have been already tried with highly satisfactory results. The idea is an interesting, and may prove to be an important one, and we commend it to the attention of those who are in that department of investigation and experiment.

LE SPIRITUALISME: Par un Membre du Clergé. Se trouve chez Vor. Herbert & Co. Rue de Chartres, 149 (de.) Nouvelle Orleans.

THAT is “Spiritualism by a Member of the Clergy,” etc. Under this title, Mons. Jos. Barthet, of New Orleans, has made and published a French translation of the excellent sermon on Spiritualism by Rev. William G. Heyer, of Rochester, and which we published in the TELEGRAPH some weeks ago. We are glad to see friend Barthet so zealously engaged in disseminating the truths of the new unfolding, and especially in placing them within the reach of those who speak his vernacular tongue.

THE mind must be cultivated, ere the soul can appreciate spiritual things. True indeed it is, that great learning is not a prerequisite of piety; but true it also seems to be, that gross ignorance is most unfavorable to its growth. Mere intellect, however capacious, may be unaccompanied by true wisdom; and men of great attainments are frequently led astray by their own vain imaginations.

Original Communications.

SPIRIT VOICES.

BY R. H. BROWN.

THE Spirit land is not a world on high,
Afar from earth where wandering planets beam,
Where through the night the moon goes sadly by,
And stars amid the darkness coldly gleam.
'Tis not beside the solitary stream
Nor in the pathless wood—nor is it where
The sheeted dead in icy slumbers seem
To lie—but round us like the viewless air,
A world within a world it lives forever there.
Amid the forest walks, antique and grand,
Or where some silent river shaded flows,
Are heard faint echoes from that hidden land
The solitary soul gives back, nor knows
From whence or how those whispered tones arose;
And angel voices wafted thence are heard
Upon the sea and on the lonely strand;
And oft at night a softly whispered word
The listening Spirit scarce can understand,
Is breathed from thence by some angelic band.
These voices, wafted from the inner sphere,
Speak like a silent thought, or like the tone
That falls in silence on the Spirit's ear,
From some loved book perused at night alone.
Such are they—and among them I have known
These two, which haunt me everywhere
In whispered accents o'er my Spirit throne,
Exhaled from out the earth and sea and air,
One mild and sweet—the other holy as a mother's prayer.
One seemeth full of melody and gladness,
And singeth sweetly as a morning bird;
The other hath a calm and sainted sadness,
And soundeth like the music I have heard
Breathed forth by harps whose silent strings were stirred
By gentle midnight winds—these voices sweet
Have neither sentence, syllable nor word
That reach the outer ear—yet they repeat
A thousand messages of love and peace, which greet
The Spirit's inner sense, in music telling,
That when this fevered dream of life is o'er
There is for me a pure and saintly dwelling
In Aiden, standing by the river's shore,
Whose waves baptize with peace forevermore;
And when in Error's path I blindly stray,
With such sweet tones of sadness they implore,
That pierced with shame and sorrow I obey,
And gladly seek once more the narrow way.
The day doth like a golden curtain hide
The radiant realm of angels from my view;
But when along the plain the shadows glide,
And from beyond this air-built dome of blue
The light of stars begins to shimmer through,
From out of Heaven comes an Angel holy,
And looking on me with her gentle eyes,
A trance profound steals o'er me sweetly, slowly,
And hand in hand I walk with them in Paradise.
DETROIT, 1856.

WHY THE RAPS CEASE.

I HAVE received a letter from a beloved sister who states that she believes she heard the Spirits rapping at the foot of our father's bed. “At least,” says she, “I heard knocks that I could not account for. Mrs. B— was sitting in the room at the time. She did not hear them (she is hard of hearing) but as soon as I called her attention to them, the sounds ceased.”

Now the explanation of this case will cover your Williamsburgh correspondent's box, as well as thousands of others of a similar character. In the above case Mrs. B— was the medium for the sounds, or in other words, Mrs. B—'s brain was the source whence the Spirits procured a substance with which they were enabled to produce the rapping sounds. This substance can only be obtained while the medium is in a *passive* (or negative) condition. Hence Mrs. B— was sitting quietly, or passively, but when aroused by my sister's question, her mind assumed a *positive* relation, and the sounds ceased. The Spirits could no more obtain it. Hence the oft-repeated request of the Spirits, “Be passive!” The result of my observations is, that all remarkable physical mediums are so because of their susceptibility to spiritual magnetism, closing up the outer senses so that the fluid may flow continuously. Such was the case in the manifestations through Miss Mary Vinson. There never was anything done until she was entranced, and the manifestations always got better as she went deeper in. At the lighting of the candle she was always found still in that condition.

But my postulate was unexpectedly proved last week. We had a sitting (in our Spirit-room) on Tuesday, without our regular medium (who is always entranced), and got nothing. On Friday again, she was absent. In her seat we placed Mr. J. J. Outley, who had never been entranced; but on this occasion he was violently exercised, and for the first time *deeply entranced*, so that he lost all consciousness. The manifestations then commenced, and were better than any we had been able to get previously.

A. MILTNERBERGER.

THE SPHERES.

FRIENDS PARTRIDGE AND BRITTAN:

The following communication, as written by the Spirit through Mrs. Hatch, I forward to you in its original manuscript, without any alteration whatever.

The circumstances of its production are these: The Spirit of an Indian girl calling herself Shenandoah, who was born, lived and died upon the banks of the Shenandoah River, in Virginia, more than a century since, and who claims to have been a child of the paternal ancestor of the Black Hawk, who is so prominently known in history, was communicating with me through Mrs. Hatch's organism, and in the course of the conversation used the word "spheres." I requested her to write out what she meant by that term. She promised to do so the following day, if circumstances would permit, which promise was faithfully redeemed, and you have the result in the following interesting explanation.

B. F. HATCH, M. D.

MY EARTHLY FRIEND:

You desire an elucidation of the philosophy of the "spheres," or an explanation of the successive unfolding of the Spirit through different gradations, either embodied or disembodied. The word "sphere" when applied to any object, simply signifies the orbicular condition or position of that object, and does not illustrate or imply any particular location with regard to other objects. But when applied to mind, it represents the compass or power of the mental capacity. The sphere of your material earth comprises all that space in which it moves, and, atmospherically, all those elements that surround it and are influenced by its revolutionary changes. So the sphere of an individualized soul is the orbit of its revolutions, and the influence of its movements upon its own center of attraction.

When we speak of the seven spheres or circles of the Spirit-world, we do not intend to convey the idea that our world is divided and subdivided into regular compartments, each separate and distinct in its formation. But that we may bring your capacities in harmonious communion with our own, we are obliged to render an outward or objective distinction, thereby enabling you to realize that we occupy a world as real, tangible, and positive as your own. Seven is a harmonic number. There are seven great principles in the spiritual identification of mind, and there must be correspondingly seven material principles. There are seven hues in the rainbow, or prismatic reflections of those hues. You have divided your weekly revolutions of time into seven days. There are seven grand principles of melody in the great harmonic world of music, and each distinctive principle is a trinity. Seven and three are the combinations of harmonious numbers; three and seven are the union of harmonious sounds; and sounds and numbers are the united representation of the spiritual or real existence.

But before I can proceed to a direct analysis of spherical harmony, I must distinctly impress upon your mind that ours is the world of causes, or the spiritual, and yours is the world of effects, or the material. And as no effect can exceed or become superior to the cause, no embodied form can represent fully the spirit of the embodiment. We see reflected in the drop of water a miniature image of the whole starry heavens; but remove the water and we see no stars—yet, does that destroy the vast myriads of rolling worlds? No! We have only to look upward to see the reality. So in the external world, we see embodied in the flower the beauty, loveliness, and odor of its spiritual existence. But soon the external flower is destroyed by the blast, and its petals fall withering to the ground. But where is the odor, the color and the beauty? Not dead, but blooming in the atmosphere, more lovely because more refined and purified.

Thus my dear friend it is with the soul you see reflected in the human or outward form, the image of the Spirit; and gazing upon its beauty and perfectness, you bow before the shrine of the exterior, forgetting that like the drop of water it must soon pass away. And when it is removed at last, mortals gaze in sorrow and sadness, striving to restore the faded image instead of lifting up their eyes to see the beautiful reality.

The spheres of human souls are like the orbits of planets, each perfect in itself, yet distinct and harmonious; and whether that soul exists in the external form, or in the interior and spiritual, it matters not if it only attain its own orbit, and not, like the erratic comet, flash a moment in the mental horizon, and disappear. But even the comet occupies its own sphere, and never comes in contact with any other planet however near it may approach.

Man's sphere is ascertained on earth by the external application of his interior powers. Men rear grand architectural palaces whose marble halls and lofty turrets are emblazoned with the choicest gems of earth—surround themselves with every treasure of art, science or beauty. The poet weaves for himself the silken robe of song, and sees in all Nature a grand lyric of perpetual beauty. The sculptor chisels for himself an embodiment of his ideal of Nature's perfect images. All these are the outbirth of the interior man, and illustrate the spherical or harmonic development of the soul. The philanthropist creates for himself a pedestal of earnest and perfect love, and with clear and piercing eye traces out the windings of his pathway, gazes on the whole race of souls, and with one loving clasp draws the whole world to his noble heart, and bears them on to joy.

Thus it is in our life. The architect creates for himself the ideal yet real images of his interior thought, and sees in the whole universe a grand and perfect temple. These thoughts are handed down through successive spheres until at last they reach the earth.

Here the poet sings his lyric rhymes in harmony with eternity's everlasting beauty, and this, like the other, permeates all spheres corresponding with its own, until some soul on earth, catching the inspiration, speaks, and lo! the poem becomes an outward form.

Here Mozart thrills forever the strings of Nature's lyre, and improvises grandest melodies in harmony with Eternity's glorious voice. And Rembrandt, through his own ideal and imaginative power, picture for himself a panoramic scene of Creation's lovely landscapes, presenting to the eye of God the artist power of Nature.

Thus in the interior and exterior worlds the spherical harmonies of each are combined, while the soul, immortal in its powers, passes from gradation to gradation, from world to world, from universe to universe retaining still its own sphere, and performing still its evolutions around its center, viz., its own interior self.

49 BLEEKER-STREET, NEW YORK, September 15, 1856.

SPIRITUALISM AT CHICOPEE, MASS.

CHICOPEE, MASS., September 16, 1856

EDITOR SPIRITUAL TELEGRAPH:

Dear Sir—Thinking that you and your many readers might be interested to hear of the progress of Spiritualism in this place, I send you an imperfect statement of recent occurrences here, to be published or not, as you think proper.

There have been a few sturdy, unflinching advocates of reform here for several years, but for want of thorough test mediums but little general interest could be elicited. Still the work went on silently and surely. Old prejudices gradually weakened, and now many are ready to give the subject a candid investigation.

Much interest has of late been awakened by the extraordinary development of mediumship in the person of Orville Williams, M. D., a young practicing physician of the eclectic school. It is but little more than two months since his hand was first moved to write a simple sentence. Now, when spiritually magnetized, (and this is the work of an instant) he speaks for hours in the most eloquent style, in prose and verse. Ofttimes the change of style and subject is rapid in the extreme; stopping even in the midst of a word, leaving it but half spoken, and starting off without pause or hesitation upon another subject; thus showing how perfectly his organs of speech could be controlled by one Spirit after another. Again the change will be to some foreign language, some ten or twelve of which he is made to speak, often rendering the same in English. I have seen him write French (of which he is totally ignorant) and what was claimed to be Chinese, Arabic and Chaldaic. These characters are made with astonishing rapidity.

As a test and personating medium, and medical examiner, I have never seen his equal. In describing the conditions of the sick, and prescribing remedies, he is particularly lucid and scientific—Spirits of the most eminent physicians of the past, purporting to be his medical guides. Thus far the most perfect satisfaction has been given. He now devotes a portion of his time, from 10 A. M. to 4 P. M., to the examination and treatment of disease under spiritual control, and evenings to circles for investigating the facts of spiritual communion.

Other media are now being developed, of a most interesting character, and the prospect is most cheering. This stronghold of sectarianism, will be shaken to its center, and Truth, so long concealed by error and superstition, shall be revealed, and free thought, free speech and free investigation will drive bigoted sectarianism to the wall.

Of the truth of the above statements there are many reliable witnesses.

Yours for the Truth,

L. W. K.

BE KIND TO ONE ANOTHER.

MESSRS. PARTRIDGE AND BRITTAN: NEW YORK, 4 Mo. 9, 1856.

If you deem the inclosed worth inserting, you may do so.

Respectfully, W. SHLABAUM, 300 Broadway.

MINUTES OF A CIRCLE, HELD 4 MO. 12, 1855, WRITTEN THROUGH MRS. L. SH.

Ph. T. desires our Spirit-friend, Dr. Rogers, to give some general teachings.

Answer. My dear friends, yes, I will talk to you, for I know that I can do you good. All of you have something to learn yet, which is beyond the teachings of the men of your world. You will easily see that I am not going to preach, but I want you to be mindful of all the blessings you enjoy, mental as well as bodily. You are in good health, and whatever may be the cares and troubles that every one's mind is loaded with, yet you are free from guilt, and that allows you a freedom of spirit which in itself is the greatest blessing the human being can enjoy in this world. But you must be careful, for those who stand may fall, and those who have fallen are not so easily raised again. So help your brothers who have fallen, and who need a kind hand to assist them in getting up again. My dear friends, I have spoken of those who have fallen, but I do not think it necessary that a person should be wicked before being said to have fallen. Every one of you has his immediate friends surrounding him, and those friends commit daily greater or less trifles that annoy you. *Be kind to one another* and do not allow yourselves to harbor anything but Christian feelings for each other, for every human being needs *love* more than anything else. Love has created these millions of worlds, and love keeps them as well as you and the very worm that feeds on the dust! Why, then, should you, being created in love and kept in love, be forgetful of this one and foremost principle of all life? You will be judged or blessed according to the amount of love that you bear to your fellow-creatures! Those who are not perfect in love can not be perfect in anything, because love is the beginning and the end, the Alpha and Omega of all created existence, animate and inanimate. If you have love to one another, you will not judge little matters unkindly. So be kind to one another.

ROGERS.

REMARKABLE CURE THROUGH MRS. FRENCH.

I, JOHN H. HUNTLEY, a native of England, desire to make the following statement public:—About twelve years ago I was residing in the city of Bath, England. I was under medical treatment for a complaint of the chest, and one day, while standing conversing with the doctor who attended me, I was seized with a sudden and violent pain in my knee. It commenced like a spasm, traversing my entire body in a diagonal direction, drawing up my knee and causing me intense pain. From that time I experienced continual and increasing suffering; and finding myself becoming thus unaccountably a cripple, I applied to a medical gentleman of the city who was esteemed eminent in such cases. Considering my condition difficult and precarious, he declined to undertake it. Another was found, less scrupulous however, and another, and another—each and all prescribed for me various forms of torture rather than cure; and at length, some two years after my first attack, I entered the Bristol Infirmary. There I remained for about six weeks, enduring the horrors of various surgical experiments. My knee, from having been placed in splinters and subjected to all sorts of operations, had become quite stiff; and after leaving the Infirmary, I literally crippled about the county seeking aid from any and every source that offered itself, but all in vain.

In 1848 I became possessed with the idea that I should derive benefit from going to America. I therefore started for Quebec, and again I spent months, and years I might add, in fruitless efforts at cure. I must here state that I am a poor man and have no means but what I earn. In 1853, therefore, I was connected with the G. W. Railroad of Canada, but about this time I was unhappy enough to be seized with fever and ague, and the whole virulence of this disease seemed finally to settle in my unfortunate knee. It is impossible to find words to describe my sufferings. At times my shrieks of agony might be heard at an incredible distance, and excited for me the deepest sympathy. The best medical attendance was procured for me, and again the dreadful fiat—the only one upon which all the English doctors had agreed—amputation, was pronounced. They decided that the bones were rotting, that my intolerable suffering would only increase, and that nothing but amputation could rescue me from a terrible death. This decree added the tortures of mind to those of body, and it was in that state that I first read Mrs. E. J. French's advertisement in the SPIRITUAL TELEGRAPH. Being ignorant of the lady, Spiritualism, and Clairvoyance, I caught like a drowning man at a straw, and on February the first, 1855, I wrote to her asking if any thing could be done in my case through Spiritual direction. In reply, Mrs. French's agent informed me that she was too ill to make an immediate examination, but if I would describe my case she might by Spirit power prescribe for me.

On the 8th of March, 1855, I received from Mrs. French, then resident at Pittsburgh, her first box of medicine. It contained, amongst other things, liniment; but so strong was the impression on the mind of every one that the limb must be amputated, that I could get no one but my wife even to apply the remedies for me.

Finding myself at the end of twenty days considerably relieved by my new medicines, but distracted by the urgent appeals of my doctors and friends to submit to the inevitable operation, I again wrote to Mrs. F. assuring her that by her advice alone would I finally yield my consent. This time Mrs. French made a clairvoyant examination of my case, and wrote in reply that although she undertook an immense responsibility in even delaying an operation that was pronounced immediately necessary, the spirits through her promised a decided cure, without the necessity of amputation at all. Thus encouraged, I persisted in their treatment; my pain diminished; my health and peace of mind were well nigh restored; and on Saturday last, September 6th, 1856, I, for the first time, looked into the face of my benefactress, no longer an agonized cripple, but an almost restored and deeply grateful man. I was sent on to New York by my friends to receive additional benefit from the electric baths under Mrs. French's immediate treatment.

On Sunday last I attended the Conference at Dodworth's Academy. I there detailed to the friends some of my experiences, and like a happy, grateful creature, as I was, I walked about to show to the world the limb which skill and Spirit treatment alone had preserved to me. Of the many private acts of kindness which accompanied Mrs. French's treatment, I am forbidden to speak; but in deep gratitude to her, justice to the power of Spiritualism, and mercy to other suffering fellow-men, I feel bound to place before the public the experience of

JOHN H. HUNTLEY.

MITCHELL, IN LOGAN, PERTH COUNTY, CANADA WEST.

BORN INTO THE SPIRIT WORLD.

ERE the dew had left the flowers on the bright Sabbath morning of August 31, the lovely Spirit of Walter K., the immortal treasure of James M. and Julia E. K. Wanzer, soared from its earthly bonds to its Spirit home. "For his joy we should be glad that he is there." His short stay on earth, of but five months, served to bind him lovingly to the hearts of us all. We know that he has gone in the morning of life, and his pure Spirit is with the band of loved ones there that are calling us to hasten thither and will ever be near. Could his baby tongue lip it, he would say:

Weep not, dear mother, weep not for me!
Let not one tear in silent sadness flow.
Weep not, dear mother, O not for me!
One bitter grief I ne'er can know.
About thy path with watchful eye,
Will I, thy guardian angel, fly.

HUNTLEY GROVE, MR. HENRY CO. ILL.

R. R. K.

GREAT thoughts from others often come to me as the remembrance of an old forgotten thing, once familiar and dear to me.

Interesting Miscellany.

THE TWO HOUSEHOLDS.

THE following lines, which we copy from the New Orleans *Delta*, were contributed to that journal by a friend of the Spiritual Philosophy, and a recipient of the New Inspiration. We need not add that we should be pleased to be remembered by our southern friend and the Lyrical Angels which people the heaven of his imagination. Ed.

THE DOUBLE HOUSEHOLDS.

Our friend "H." gives us to day another of his beautiful and cheering sermons in verse—those fresh, original, suggestive utterances which are so dear even to us of coarser mold, whose spiritual reason is not as clear or as bold as his. He sings of the earthly house and of "the house not made with hands:"

There are two worlds, the Outer and the Inner,
But there is only one of pain and sin;
I loiter in the outer world a sinner,
But daily wear my angel robes within.
I have two households, one in the Diviner,
And one in this world—yet they both are here;
For one fair daughter, as my arms entwine her,
My verse is writ—while all the rest are near.

Your paths are light with sunny ways—
The world hath shed the olden—
The promise of your future days,
Just like your hair, is golden;
But you have here no home, my dear,
My little sunny darling?
'Tis but a place of dalliance here,
You are a little Starling.

Two households—and in each, two little fates,
Two at the table that see not the others
Whose angel eyes behold the vacant places,
Just three in number—theirs, and their dear mother's.
We love the Father, who from every danger
Doth guard our way unto the heavenly Portal,
And every wish born in this lowly manger
We love to crucify, and make Immortal.

You're eight, and I am forty, dear—
You are the younger sinner,
But both of us alike, are near
The Upper and the Inner.
Learn now that gems which deck the sky
Are nothing worth your seeing,
To those immortal gems that lie
Within your spotless being.

We go to church—both households go together,
Not only Sundays—every day and night,
Our preachers preach in every sort of weather,
And use no chandeliers to give them light;
We have no pulpit—no great organ cheers us,
We wear no jewels—are not pious, proud;
We know when we are silent God best hears us,
And so our preachers never preach aloud.

You have three gentle sisters, love:
There dwells with us one only;
Two come and see us from above—
Without these we were lonely;
If men adorn the barren sod
With churches—let them rear them,
But we are ever nearest God
When we are never near them.

Thus doth our humble household, never broken,
Gather forever swift and sure delight;
O, that all sufferers had unfailing token
Of the glad Morning that doth chase the Night!
But Love is young and waxeth ever younger;
And Love each day abideth nearer Reason,
And Love is strong and ever groweth stronger,
And all fond hearts will cluster in their season.

You must ever love the Truth, my dear,
Search, find, defend, adore it;
And teach it boldly while you're here,
Though few may thank you for it;
For you know now what all men find;
Who love God and their brothers—
Each needs the thanks of his own mind,
And not the thanks of others.

SIMPLICITY is the invariable characteristic of truth. Error loves to hide her deformity in cumbrous shapes and complicated envelopments, to bury her sophistries in mazy labyrinths of subtlety, and disguise her purposes in oracular ambiguities. But truth is open as the day; her aspect is radiant with candor; her language direct and plain; her precepts admirable in beauty, irresistible in force. The grand elementary principles of whatever is most valuable to man are distinguished by simplicity.

LEARNED FOGIES IN CONVENTION.

A MORE genuine set of fossils than those assembled in Convention at Albany, were never seen in a single collection. There are learned men among them—learned in the book sense of the term, and learned in superficial scientific—but of real philosophical and progressive minds there is just such a dearth as might be expected in a collection representing the primitive geological eras. They are parrots in philosophy—regular "repeaters"—juveniles, (though many of them are gray-headed) just learning to swim with bladders wonderfully inflated, who dare not enter into the deep water for fear the bladders may burst and let them down. Small things to them are mountains, and a great philosophical truth would crush the entire lot like an Alpine avalanche. They are dealers in mere facts, and are overwhelmed by the rubbish they have gathered around them, by dogged a-siduity in a narrow sphere of action. Not a specimen of "Young America"—no really progressive man, is to be found among them. Not one dare to step out of the old beaten track of routine, or enter a new field of investigation, unless it be the good old man, the infatuated old veteran, Prof. Hare. He has come near wrecking the whole lot of slow coaches by introducing the subject of Spiritualism. He brought it up in a formal scientific manner, and challenged their investigation of a class of phenomena that have already led millions of people to believe they are produced by the Spirits of departed friends. He called upon them to acknowledge their spirituality, and thus place them beyond the province of the Convention, or to examine them as any other class of phenomena, and disclose to the world when and how originated the delusion. He, as one of their number, had tried in vain to fathom the mystery, and called upon his scientific brethren for help. And what did they do? Did they come to his rescue, as one brother should come to the help of another, when in danger? No. They pronounced the old man deluded—mad—and yet refused to attempt to redeem him! A greater piece of cowardice or heartlessness is not to be found on record, and it is written down to the everlasting shame of the whole body, who could examine minutely the most inconsequential thing, but dare not, or would not, raise a hand to help one of their own number who called for assistance, and whom they pronounced in a perishing condition. Had he introduced the question, "Why does the cock crow at twelve o'clock at night?" probably it would have received attention, as it did a few years ago in Washington, when it was discussed two whole days. But a subject that is carrying away the minds of millions, is beneath their consideration! We would respectfully ask, in conclusion, how did this learned body of savans know but they would find in the subject of Spiritualism an answer to the all-important scientific question in reference to the crowing of the cock?—*Dispatch.*

STATUE OF DANIEL WEBSTER.—Powers has completed the model of the proposed bronze statue of Mr. Webster for the people of Boston, and it is now being cast at Florence, Italy. A letter to the Newark *Daily Advertiser* gives the following account of it: "As it is to stand in the open air, the figure is somewhat exaggerated, being eight feet in height; but the action, air and proportions are those of the orator in his finest mood, and in his own proper costume. The colossal man here stands up to the height of his great argument on the Constitution, firmly holding you to the symbol of the Union with one hand as he reasons from the vital scroll which nerves the other. The identity is complete. No one could hesitate a moment in recognizing it from any point of observation, front or rear. The incomparable bust is an enlarged copy of the one modelled at Marshfield in Mr. Webster's prime, and is therefore the very presentment of his best condition. In the best judgment here, Art has not bequeathed to us a nobler head. Worthy of the subject and the artist, it is altogether a grand work; assuredly the grandest personification of American sculpture, it happily preserves for the satisfaction of future students of our eloquence, the lofty bearing, the serene dignity, the majestic assurance of the victorious Defender of the Constitution as he appeared in the midst of his contemporaries, in the most fortunate hour of his life—a noble exhibition of the high energy which the mind imparts to the muscle—of the grace of that composure which gives vigor to sentiment in proportion as it chastens action."

MAGNETISM.—Rev. Dr. Scoresby, when he heard of the loss of the Tayleur, an iron ship, stated to a friend that he would venture, without knowing anything of the ship but her fate, to say that she was built with her head to the north. It turned out that she was built with her head to the north-east. Dr. Scoresby was led to his conclusion by having observed that iron has magnetism induced upon it by hammering, and when the bar thus magnetized is turned in an opposite direction and hammered again, the magnetic poles are reversed. If an iron ship be built with her head to the north, the hammering will give her a magnetic polarity, which will have a certain effect on the magnetic needle of the compass. Her variation from this cause may be ascertained, and so long as the magnetic polarity of the ship continues the same, the compass may be as serviceable as if it were not affected by the ship. But when the ship sails and strains in the storm, the waves in part hammer her over again; and if she sails in an opposite direction to that in which she was built, her magnetic poles get reversed, and a new variation of the compass is produced. The Tayleur was sailing to the south-east when she struck a rock, by an error of the compass, and hence Dr. Scoresby inferred that she must have headed in an opposite direction when built, and her poles changed by the weather-hammer of the storm.—*Exchange.*

THERE is often in the heart some innate image of the beings we are to love, that lends to our first sight of them almost an air of recognition.

REFINEMENTS OF LANGUAGE.

AMONG all the improvements of the age, none perhaps are more striking than those which have recently been made, and, indeed, are at present making, in the language of ordinary life. Who in these days ever reads of boarding-schools? They are transformed into academies for boys and seminaries for girls; the higher classes are "establishments." A coachmaker's shop is a repository for carriages; a milliner's shop, a dépôt; a thread-seller's, an emporium. One buys drugs at a medical hall, wines of a company, and shoes at a mart. Blacking is dispensed from an institution; and meat from a purveyor. One would imagine that the word shop had become not only contemptible, but had been discovered not to belong to the English language. Now-a-days all the shops are warehouses or "places of business," and you will hardly find a tradesman having the honest hardihood to call himself a shopkeeper. There is now, also, no such word as that of *tailor*—that is to say among speakers polite. Clothier has been discovered to be more elegant, although the term *tailor* is every bit as respectable.

Instead of reading that after a ball the company did not go away till daylight, we are told that the joyful groups continued tripping on the light fantastic toe till Sol gave them warning to depart. If one of the company happened to tumble into a ditch, we should be informed that his foot slipped and he was immersed in the liquid element. A good breakfast is described as making "the tables groan with every delicacy of the season." A crowd of briefless, lazy lawyers, unbeneficed clergymen, and half-pay officers, are enumerated a "host of fashion" at a watering place, where we are informed that ladies, instead of taking a dip before breakfast, plunge themselves into the bosom of Neptune. A sheep killed by lightning is a thing unheard of—the animal may be destroyed by the electric fluid, but even then we should not be told that it was dead; we should be informed that the vital spark had fled forever.

All little girls, be their faces ever so plain, pitted or pitiable if they appear at a public office to complain of robbery or ill-treatment, are invariably "intelligent and interesting." If they have proceeded very far in crime, they are called unfortunate females. Child-murder is elegantly termed infanticide; and when it is punished capitally, we hear, not that the wicked woman was hanged, but that the unfortunate culprit underwent the last sentence of the law, and was launched into eternity. No person reads in a newspaper that a house has been burned down; he perhaps will find that the house fell a sacrifice to the flames; in an account of a launch, not that the ship went off the slips, without any accident, but that she glided securely and majestically into her native element; the said "native element" being one in which the said ship never was before. To send for a surgeon, if one's leg is broken, is out of the question; a man indeed may be dispatched for medical aid. There are now no public singers at tavern dinners; and actors are all professors of the histrionic art. Widows are scarce; they are all "interesting relicts;" and as for nursery maids, they are now-a-days universally transformed into "young persons who superintend the junior branches of the family."

HOW COFFEE CAME TO BE USED.—It is somewhat singular to trace the manner in which arose the use of the common beverage of coffee, without which few if any half or wholly civilized country in the world, now make a breakfast. At the time Columbus discovered America, it had never been known or used. It only grew in Arabia and Upper Ethiopia. The discovery of its use as a beverage is ascribed to the superior of a monastery in Arabia, who desirous of preventing the monks from sleeping at their nocturnal services, made them drink the infusion of coffee upon the report of shepherds, who observed that their flocks were more lively after browsing on the fruit of that plant. Its reputation spread through the adjacent countries, and in about two hundred years it had reached Paris. A single plant brought there in 1714, became the parent stock of all the French coffee plantations in the West Indies. The Dutch introduced it into Java and the East Indies, and the French and Spanish all over South America and the West Indies. The extent of the consumption can now hardly be realized. The United States alone annually consume it at the cost on its landing of from fifteen to sixteen millions of dollars. That of tea is a little over eight millions of dollars. You may know the Arabian or Mocha, the best coffee, by its small bean of a dark yellow color. The Java and East Indian, next in quality, are larger and of paler yellow. The West Indian and Rio have a bluish or greenish gray tint.

DR. TREADWELL'S LEGACY TO HARVARD COLLEGE.—We are told that this legacy (\$200,000) is encumbered with conditions which render its acceptance by the College doubtful. The person who shall hold the professorship is to be compelled to deliver sixty lectures a year, half an hour in length, without notes, and to pursue no other occupation. He is not to lecture at the Lowell Institute, and if he attends the lecture there, must never take his seat upon the platform, but always among the audience. At his examination, everybody, wise and ignorant alike, is permitted to attend and put questions. If the conditions are not complied with, the bequest goes to the Massachusetts General Hospital.—*Boston Telegraph.*

MAN, when civilized and illuminated by knowledge, discovers in the objects and occurrences around him, a scheme beautifully arranged for the gratification of his whole powers, animal, moral and intellectual; he recognizes in himself the intelligent and accountable subject of an all-bountiful Creator, and in joy and gladness desires to study the Creator's works, to ascertain his laws, and to yield to them a steady and a willing obedience. Without undervaluing the pleasures of his animal nature, he tastes the higher, more refined, and more enduring delights of his moral and intellectual capacities.—*Combe.*

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Mrs. J. E. Kellogg, Spirit Medium, Rooms, No. 925 Broadway, New York. Visitors received for the investigation of Spirit Manifestations every day, (except Sundays,) from 9 A. M., to 12½ P. M. On Tuesdays, Thursdays, Fridays and Saturdays, from 7 to 9 P. M.

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Miss Katy Fox, Rapping Medium, Twenty-second street, corner Fourth Avenue. May be seen in the evening only.

Mrs. M. B. Gourlay, the Medium through whom Dr. Hare made most of his experiments, No. 361 Sixth Avenue, above Twenty-second street.

Miss A. Seabring, 477 Broadway, will be pleased to receive calls from those who may desire to investigate the phenomena of Spiritualism.

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